1:Ingrams G-5 (1934 35)1936 MM2 Hadhramaut MM2

619 The whole tribe are now peaceable and the Qu'aiti has a "B" agreement with them. The leader of the Motahhar clan who resides at Budha is acknowledged as the paramount chief, but for practical and political purposes the 'Amūdis are under the actual control of the Seibani leaders, the Governors of Du'an, though the Qu'aiti allows them autonomy in their own towns. The towns of Qeidun, where their ancestor lies buried, and Dhuba also belong to the tribe, and the Sheikh of the former is 'Abdulla bin 'Abdur Rahman bin 'Umar bin Muhammad, and of the latter Sheikh 'Abdulla bin Salih bin Motahhar al 'Amūdi.

622 631 635

Deiyin.

631 The Deiyin tribe consists of twelve clans. The estimated number of armed men where obtained is given after each clan: Al Bazi, 200; Bā Kershūb, 200; Al Bās, 150; Bā Salim, 50; Bā Kharbūsh, 50; Bin Sūeidan, 200; Bā Masdūs, 150; Bā 'Umein, 300; Labarja Bā Henhen, Yās, Ba Kharshūm.

101 619

The tribe trace their descent from Kinda. They inhabit Reidat ad Deiyin on the tableland between Wadis Du'an and 'Amd, and also the west of Du'an and Beina: their chief village is Zila. It is said that the estimated number of men belonging to those clans living at Al Hauta and 'Asala is 1,500. They possess camels and sheep, but live mainly by cultivation, and their means of livelihood depend on Mukalla and Du'an. The Qu'aiti has a "B" agreement with the tribe. Thier *mansab* is 'Isa bin 'Abdul Qudir Al Haddad.

Bā Juba.

A small tribe living at Qarat al Mihdhār under the influence of Seiyid Bubekr bin Hussein al Mihdhār. They formerly followed the plough but have now taken to arms.

Khamikha.

This tribe live on the outskirts of the province of Du'an.

CHAPTER XVIII.

THE PROVINCES OF THE QU'AITI STATE (continued).

4. HAJR PROVINCE.

635 103 The Hajr province includes the Wadi Hajr with its towns and villages from Meifa to Ras al Kalb, together with the towns and villages in the south between Bir 'Ali and Wadi Hajr. According to a local account the Wadi was first known as Wadi Hajr Wahab after a man who came there, diverted the water springs, and then died. He was followed by the people of Kinda who found Sheikh Sa'id bin 'Isa al 'Amūdi living there. They assisted him to open the springs, and also imposed taxes to be paid by the people to the Sheikh. The Kinda ruled in the wadi which then became known as the Wadi Hajr Kinda. Later there came the Bin Daghār

1 [The 'Amudi, see preceding page -- Analyst]

2/1 [see page 12, category 116 -- Analyst]

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

tribe who are now very weak, though the wadi is still called after them Wadi Hajr Bin Daghār. To-day the wadi belongs to the Qu'aiti and it is said that in time it will be known as Wadi Hajr Qu'aiti.

The capital of the province is now Kanina, said to have about 300 to 400 houses and an estimated population of 1,500. Other important villages are Yuwan, the old capital, As Sadaka, Husn Bā Suleiman, Husn Ba'ba', Al 'Asala, Al Qima, Al Hussein, Husun Bā Raghab, Jōl Bā Hāwa, Leswa and Muhrin. The Governor is Sa'id Marzuk Salah. Hajr is an agricultural province, and it is estimated that the number of tribesmen is 5,000. As I did not visit the Hajr province during my tour, the information given is even more at second hand than in other cases.

The tribes living in the province or dependent on it are the Bin Daghār, Nūwah, Āl Deiyeb, Āl Bā Bekr and Āl Zaghīb, Āl Bā Hanaf Āl al 'Ajaz al Mushafir, Āl Khāshia al Murqashi. The following is a description of these tribes together with others connected with Hajr.

NŪWAH.

Clan.	*Section.*	*Sub-section.*	*Places.*	*Nos.*
Nūwah Hajr ...	Āl Bā Rashid	—	Al Qeima, Libna	400
	Āl Bā Sheiba	—	Libna	150
	Āl Bā Shuqūr	—	—	80
	'Ayāl Sa'd	—	—	—
	Āl Bā Hajām	—	—	40
	Āl Bā Sa'd	—	—	—
	Āl Bā Faqqās	—	Qazein, Yuwan	200
	Āl Bā Dubīān	Āl Bā Sabera	Jōl Bā Hāwa, Al Qāsima, Yuwan, Muhammada, Kanina.	400
	Āl Bā Mas'ud	—	—	—
	Āl Bā Dabeis		Yuwan	100
	As Sumahi		do.	—
	Āl Bā Sara		do.	—
	Āl Bā Qarwān	—	Muhammada	250
	Āl Bā Rajāsh	—	Kanina, Sherij Bā Jamum, Husun Āl Bā Rajāsh.	400
	Bā Museita		—	100
Nūwah Du'an	Āl Bā Hakīm	—	Al Qarn	100
	Āl Bā Sam	—	—	120
	Āl Bā Khamis	—	—	100
	Āl Bā Ma'as	—	—	150
	Bu Sa'd	—	—	—
	Bā Safr	—	—	50
	Āl Bā Shihab	—	—	—
Nūwah Lajrāt Du'an.	Āl Bā Batīn	—	—	70
	Āl Bā Sūeid	—	—	50
	Āl 'Afif	—	—	—
	Āl Bā Meis	—	—	—
				2,760

16: Gardner A-4 (1937-38) 1939 MM2 Hadhramaut MM2

tufa surrounds, and almost blocks, the outlet, and forms a small fan below. In one case a narrow channel has been humanly cut in the deposit to lead the water into a cement tank from which periodically a few palms are watered. The surplus water overflows and is lost in the scree. Growing amongst the huge boulders are shrubs and trees, wild figs, *Ficus salicifolia*, and *F. sycamorus* being particularly common. Around the water itself maiden-hair fern and other small plants make a pleasant green garden in the rocky desolation.

At this level there is a limestone platform or shelf some 10–11 m. wide, and on the edge of this occur the outcrops of Pleistocene tufa. In the Wadi Luqrun it is a block 5 m. thick and 3–4 m. high, which is evidently but a remnant of a much more extensive deposit, for traces were detected on the walls of the great limestone overhang. Its present size and isolation are some measure of the time that has elapsed since its formation. A few badly preserved fossil leaves were found here, but also a considerable number of small cavities which, as in Kharga, are the moulds of fruits. Most of these show no structure and are therefore unidentifiable, but Mrs. E. R. Reid, who kindly examined them, found one that was certainly a fruit of a species of *Celtis*.

A climb of 50 m. or so up the scree slope to the top of the Cretaceous limestone leads over bare rock to the upper course of the wadi. In time of spate the waters must cascade in a fall over the lip. At Luqrun traces only of tufa occurred at this upper level, but in a valley east of Hureidha a much larger outcrop was found which yielded many leaves. Here, after half an hour's ride along the wadi floor, the track climbs gradually up the stony scree slope to the top of the Cretaceous limestone. A hundred metres or so from the edge a mass of tufa occurs as a terrace remnant 15–16 m. above the limestone floor. It is 4·6 m. high and rests on limestone breccia. This outcrop was particularly rich in leaves. The commonest types closely resemble figs, but without the fruits this identification cannot be assured. Some however seem identical with the *Ficus sycamorus* leaves found in the Kharga tufas,[1] and another resembles *F. salicifolia*; as both trees are still growing nearby they probably occur as fossils. Some kind of palm is certainly present and one or two other unidentified types. The shells are scarce and not well preserved. *Melania tuberculata*, *Zootecus insularis*, and a *Planorbis* were present. More abundant is the cast of a lava very similar in appearance to that found in Kharga and considered by Dr. Zeuner to be that of a dipterous insect.

The pool at the foot of the cliff was examined. It is called "El Bahr"—the sea[2]—and is a favourite bathing-place, the Badawin climbing the cliff and diving in from a considerable height. Local tradition calls it bottomless, and a weighted tape failed to touch bottom at 19 m. It would seem to be a super pot-hole, ground out through the ages by the swirling stones and water of the seasonal cascade from higher levels. It is in the shade for most of the day, and water remains all the year. The shallows around are covered with soft

[1] Gardner, "The Pleistocene fauna and flora of Kharga Oasis" (*Quart. J. geol. Soc.*, vol. xci, December 1935.)

[2] Van der Meulen and von Wissmann in 'Hadramaut: some of its mysteries unveiled' describe this place. "After energetic scrambling over fields of stone and up slopes of rock we actually arrive at El Bahr, a deep, rocky basin, full of water, with high cavernous walls, from which, after rain, the water must fall in spray into the basin."

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

E. Glaser did research in the Yemen for a few years, but after returning home, died before he had worked up all his copious and valuable material. It is only now at last that steps are being taken towards publishing the greater part of his scientific legacy. H. Burchardt was murdered whilst in the midst of his explorations. Before them Halévy travelled in the disguise of a Yemenī Jew through the otherwise unexplored districts of the Djōf and Nedjrān. He thus had the chance of seeing the land of Saba and the remains of the famous dam of Ma'rib, but had to return too soon to do more than raise a corner of the veil which still hangs over that land of "the Queen of the South". Though a great work has been accomplished by many a learned explorer the standard works on the Yemen are still to come. May they soon appear![1]

Ḥaḍramaut was, at one time, closely connected with the land of the Yemen. The name itself really belongs to the broad Wādī[2] Ḥaḍramaut, with the towns of el-Qaṭn, Shibām, Sēwūn and Terīm. In Sabaean times, this wādī, many miles in width, with its fertile loam soil, must have been a veritable paradise on earth, thanks to its highly developed system of dams, reservoirs and irrigation channels. Enough still remains to make it understood that the surrounding districts down to the southern coast, with the harbours of Makalla and esh-Shiḥr, were included in the name of the most famous part: "Ḥaḍramaut". In the following pages, whenever "Ḥaḍramaut Proper" is meant these words are used.

The name of Ḥaḍramaut occurs as early as the book of Genesis, chapter X, 26 ("Ḥāṣarmāweth" contains the same radicals as Ḥaḍramaut). Different opinions exist as regards

[1] The work of Dr. C. Rathjens of Hamburg and of my travelling companion Dr. H. von Wissmann, published by the University of Hamburg, marks an important advance in the history of the exploration of 'Arabia Felix'. Part 1 has already appeared. *Rathjens-v. Wissmannsche Südarabien-Reise.* Band I, *Sabäische Inschriften.* Bearbeitet von J. H. Mordtmann und Eugen Mittwoch, Hamburg, 1932.

[2] A *wādī* is a, generally dry, river-bed.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

a good look at the stranger from the flat roof! The roomy, high and well-lighted kitchen is a sign that this house has many inhabitants. Dinner is served on a roof-terrace, after the sayyid and the male members of his household have returned from the *ṣalāt el-ʿishā*'[1] in his own adjacent mosque. The son of the Vizier at Makalla is sent for by his old uncle. We have also a letter for him and he, after having read it, invites us to be his guests on the following day. We accept for breakfast, after which we must go on to our next stopping place, Ṣīf.

Whilst I was making these visits, Von Wissmann had made an excursion via Khurēba, to climb the *ʿaqaba* which is opposite the spot where we had descended.

Khurēba is a little town with a small, narrow bazaar-street and four large, and twenty small mosques. It is the largest and, probably, also the oldest town of Wādī Dōʿan. As the meaning of Khurēba is "ruins", some geographers[2] have assumed that the original site of the town of Dōʿan, after which the whole wādī must surely have been named, lay here. We find mention of this town as early as Ptolemy; Pliny speaks of the Toani.[3] The heretical Ibāḍites had their centre here and it is certain that the town was destroyed when they were exterminated.

The way by the western *ʿaqaba* leads to Wādī ʿAmd. Two fortified towers guard this entrance to Wādī Dōʿan. These towers are always manned by guards of Yāfiʿ soldiers as the wādī at this point borders on land outside the Qeʿēṭī domain.

On May 17th our day begins early. We take leave of our Sābānī Bedouins and of Mautor, who takes with him a bag of letters for Makalla. The baggage must be got ready, to go ahead by camel to Ṣīf. Afterwards, in the *maṣnaʿa*, we bid

[1] The late evening ritual prayer.

[2] Cf. M. J. de Goeje, *Hadramaut, Revue Coloniale Internationale*, ii. (1886), p. 106.

[3] Cf. A. Sprenger, *Die alte Geographie Arabiens*, Bern, 1875, p. 163.

34-Moulen and Wissmann T-3 (1931)1932 M042 Hadhramaut M042

After descending the slope on which the town lies, we enter a wonderfully ploughed area of loam soil. The brown hills of loam rise up, completely bare, out of the deep green palm-groves and the fields of *dhura*. An extensive system of irrigation canals with their side-channels provides for the distribution of the *sēl* water over all the cultivated land lying between the hill-ridges. The further we go beyond Hadjarēn the larger grows the number of defence and watch towers on the hill-tops beside the groves. The number of date-palms decreases, the fields are, at first, green, but, at last, only the loam dykes indicate that, given sufficient water and adequate safety, one can sow here as elsewhere. A stretch of half an hour's going forms the neutral zone between the Qe'ēṭī and the Kathīrī territories. From now on, in view of the risk of being held up, the caravan must keep together. The bed of the wādī remains wide, yet becomes wild and devoid of vegetation. Here and there the loess is covered by sand and stones. There must have been a large town here in ancient times, for the way to el-Meshhed runs between ruin mounds. The sun is setting and we are to reach el-Meshhed before darkness falls. The donkeys are sent back to fetch the tired party who have climbed Djebel Hadjarēn.

241
361

5. EL-MESHHED, A CENTRE OF RUINS.

El-Meshhed is an extinct small town situated in the midst of the plantless, desert wādī. The meaning of the name el-Meshhed is "the place where a martyr died". It is important for a yearly fair and as a place of pilgrimage. During the days in the month of Muḥarram, fixed for that purpose, the place must be full of buyers and sellers lodging in the houses and temporary shacks; now most of the houses are empty.

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103
438

The Governor of el-Meshhedī is not in town, he prefers residence in the larger, more prosperous Ḥurēḍa, where he has also a house, a family, and groves of date-palms. His sons are

662

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

protecting baskets. Sēwūn is said to be the finest and largest town in Ḥaḍramaut. It well deserves its appellation "eṭ-Ṭawīla, the Long", but it could also be called "the Clean" or "the Beautiful". The houses are lower and smaller and stand wider apart than those of Shibām. Also dirty water and other iniquities do not simply rain down into the streets. They flow through open or covered gutters along the outer walls of the houses into closed-in cesspools of masonry. It is true, the streets are also narrow; our cars, from time to time, could only just pass through them, but there is plenty of light and no bad smells. At the gate of the massive palace of the Sultan we learn that the authorities are awaiting us in the summer residence ʿIzz ed-Dīn. Sēwūn and this garden city have quite grown into one; many of the wealthy families live in their garden palaces the whole year round. Passing through a gate in a mud wall we drive up a great courtyard which is flanked by a long white building, only one storey high. The tops of the palm-trees overhang the edge of the spacious roof-terrace, which for the greater part is carpeted and where the Sultans of Sēwūn and Terīm await us, surrounded by their counsellors.

2. THE SULTANS OF SĒWŪN AND TERĪM AND THEIR SURROUNDINGS.

ʿAlī bin Manṣūr bin Ghālib bin Muḥsin Āl Kathīr, Sultan of Sēwūn, is a short, thick-set man, with one eye, with which, however, he looks at his guests with double friendliness. His brother and his two little sons are also among the great gathering there assembled; likewise his nephew, the Sultan of Terīm, a tall, slim, very dark-complexioned young man, whose name is Muḥammad bin Muḥsin Āl Kathīr. The Sultan of Terīm is generally in Sēwūn with his uncle; his small, graceful, white palace is almost opposite that of the latter; it is much more beautiful than the one in his official place of residence.

In the middle of the roof-terrace is a room, open on all